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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"These are the things that ye shall do; speak every man the truth to his neighbor; execute the judgment of truth and peace in your gates" (ZECHARIAH 8: 16).

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THE MILLENNIAL STAR.

XXIV.

THE seventy-eighth volume of the *Star*, under the practical editorship of Elder Sjödahl, continued with serial, doctrinal, discursive articles, that were carefully written by him and usually occupied the leading space, in from three to five issues for each subject. Some of the titles were, "The Lord's Supper," "Origin, Nature and Destiny of Man," "The Resurrection." He also contributed a poem: "A Tragedy of the War." An interesting biography of Mary Fielding Smith, under the heading "Mothers of Israel," by Susa Young Gates, ran through four numbers from April 6th, 1916; and a series of three on "Eternal Man" was from the pen of V. O. Hewlett. "Teachings of the Doctrine and Covenants," was one of several long articles by Mollie Higginson.

There was a tabulated report for the year 1915, of the Relief Society, as well as of the British Mission, in the number for February 3, 1916. From these it appears that there were 48 Relief Societies, 731 members; they held 1,511 meetings, paid 3,553 visits; assisted 380 families and made 2,200 articles; they also collected £378, and distributed £328 in their charitable work.

The Mission report showed 7,967 members and 298 baptized and that there were 122 missionaries.

The release of Elder G. M. Southwick to return home on the 11th of February, and the appointment of Elder John E. Cottam to succeed him as secretary of the mission, appeared in the issue for February 10th, 1916.

An account of a pleasant birthday party, April 17, 1916, in honor of Sister Ida B. Smith, was published, together with a very clever paper, written for the occasion and read by President Henry O. Gorman of the Liverpool branch.

The correspondence of saints enlisted in the army and navy,

from the various fields of warfare, occupied considerable space and lead to editorial comments of appreciation. "A good saint makes a good soldier." The many reports of dead and missing, in the service of their country, added a feature of sadness and loyalty to the news columns. A letter from the First Presidency, dated June 15th, conveyed the information that Elder George F. Richards had been called to the presidency of the European Mission, and would leave Utah about the first of August. In the issue for August 3rd, 1916, is a description of a fine monument that had been erected in the Salt Lake City cemetery as a memorial in honor of John Smith, George A. Smith, and John Henry Smith, and of the dedicatory service held on the 26th June, 1916. President George Albert Smith, lineal descendant of the above, had charge of the proceedings. The issue for August 24th contained the beginning of a discourse of memorable interest by Apostle Orson Pratt, delivered in the tabernacle, October 26, 1879, and in the same issue is the valedictory of President Hyrum M. Smith. In this he says:

Three years of rapidly fleeting time have brought me to the point where it is necessary to say goodbye to the elders and saints in the European mission. The duty is one in which joy and sadness are mingled. Presiding over this great mission involves heavy responsibility; but it also brings many compensating rewards. * * * I have been exceedingly fortunate, and very happy, in having my wife and family with me during the whole period. I have had good support from all of the conference presidents, of whom there have been fifty-four in the United Kingdom during the three years. Two of them, Presidents Stewart Eccles and John A. Maynes, yielded up their lives while pursuing their labors for the salvation of souls. "And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal" (Doc. and Cov. 98: 13).

In consequence of the war, the French mission has been dissolved, the elders having been taken from France, Belgium and Germany. President Hyrum W. Valentine and wife, and Elder Rae P. Stratford alone remain at Basel. The former stands faithfully at his post, and has been in the field nearly five years. He is now looking after that part of the French mission that formerly belonged to the Swiss and German mission. The saints in Belgium are in the care of the president of the Netherlands mission. The Scandinavian mission has been, and is still presided over by Elder Hans J. Christiansen. Until very recently Elder Theodore Tobiason had charge of the Swedish mission, and Elder LeGrand Richards presided in the Netherlands. They have been honorably released, their successors being Elders Andrew P. Anderson, and John A. Butterworth, respectively. * * * President Nicholas G. Smith has kept the South African mission moving still forward. He sends most encouraging reports of the work in that far-off field. The traveling elders now in the mission are only nineteen per cent. of the number that was in the field in January, 1910. In the British mission a number equal only to fourteen per cent. of those here in January, 1910, remains. In consequence of this great decrease of missionaries, I shall give no statistics, for

it is obvious that, in the aggregate, a very large decrease must be shown.

Owing to the efficiency of Mr. James Foggo and Mr. William Mercer, who have charge of setting the type and printing it, the *Millennial Star* comes forth from week to week shining, in its mechanical dress, in as near perfection as it is possible for the printer's art to attain.

The release of President Hyrum W. Valentine, and appointment of Elder Angus J. Cannon as his successor in the Swiss and German mission, and of Elder Rae P. Stratford, secretary, with the appointment of Elder Scott Taggart as his successor, was announced in the August 31st issue. In the September 7th issue, the extended minutes of a three day's convention of conference presidents, held at Durham House, August 24-26, is begun and ran through several numbers. This convention was attended by all the presidents of the conferences; was presided over by President Smith and addressed by him and President Richards, affording them all the opportunity, upon the eve of parting, to become acquainted with the men, methods and hopes of the mission. President Smith and family took their departure per s. s. *Grampian*, on September 1st, 1916.

President George F. Richards now entered upon his administration of affairs, and issued his "Greeting" in the September 7th issue. A single paragraph and quotation illustrates the spirit in which he began his labors:

> Entering upon the duties of this important calling, I fully realize how inadequate I am for the responsibility; but I remember the words of the prophet Nephi, and take courage therefrom: "I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them, that they may accomplish the thing which he commandeth them" (I. Nephi 3: 7).

An interesting reminiscent sermon by Apostle Parley P. Pratt, and perhaps his last, delivered in the Bowery at Salt Lake City, September 7, 1856, began in the number for October 26, 1916, and ran through two issues.

The editorial for November 30th, 1916, is given to the obituary of President F. M. Lyman, who died in Salt Lake City on the 18th. An account of his funeral and burial at Tooele, Utah, appeared in the December 21st, issue, in which number also mention is made that Elder Heber J. Grant was sustained as his successor to be President of the Twelve Apostles. An interesting lecture on Mormonism by Dr. G. H. Higgins, of Bradford, is published in the December 14th issue.

The seventy-ninth volume, for the year 1917, starts with a story of conversion, entitled, "In the World of Spirits," by Elder Sjodahl. The volume contains a number of "Testimonies" sent from all parts of the mission. Among these several of singular interest from soldiers in the field. Comments upon the progress of the War, and as it is viewed by the press; upon the changes it was bringing

about among nations, and peoples, and upon the religious influences it would develop were thoughtfully made in the editorials and in contributed articles. Among the early movements inaugurated by President Richards to maintain the missionary work, especially in tracting, was to call a large number of sisters in the several conferences and set them apart as lady missionaries. About five hundred were selected and commissioned, and their names were published in the *Star* January 25th, 1917. Later still others were added to this list, and the strength in numbers and efficiency was maintained all the time President Richards remained in England. Their services were invaluable from the first and continue to be most important—one of the greatest helps in disseminating the truth the mission has ever had.

Dr. James E. Talmages' address before the Philosophical Society of Denver, December 14th, 1916, is printed in the *Star* February 1-15. Several of the brief articles which Dr. Talmage was furnishing a syndicate of newspapers, embracing many of the metropolitan papers of America, were printed in the *Star*. These supplied very acceptable matter for its pages, and have continued to appear from time to time down to the present. In the February 8th issue President Richards addressed "An open letter to Winifred Graham," in reply to the slanderous contents of some of her lurid stories, defaming the Latter-day Saints. To this she replied and was further answered March 15th. Editor Sjödahl took considerable notice of her correspondence published in the sensational press, exposing its falsehood and the infamy of the efforts she and her associates were making against the work of the mission.

Mention is made, with a brief biography, of the calling of Elder Stephen L. Richards into the quorum of Twelve Apostles, on January 18th, 1917, to fill the vacancy caused by the death of President Lyman.

The statistical report for the year 1916, showed that there were 61 missionaries 8,093 members, 297 baptized. The death of Elder Wilford O. Freckleton, of Eureka, Utah, while laboring in the Hull conference, February 27, 1917, is recorded. Several interesting articles were contributed to volume seventy-nine, by Col, Bryce-Thomas, and by Hermann Stulz. Catherine K. H. Hood, Mae Oliver, Lester Hewlett, A. B. McGowan, Henry Stagg, James Graham, William Kent, James T. B. Mason, were among the the names of occasional contributors. Elder John E. Cottam became a not infrequent writer for the *Star*. His brief, well-considered and correctly written articles supplied very desirable matter for its pages. Elder George F. Richards, Jr., also began to write occasionally upon doctrinal subjects.

The volume contains in several numbers the progress of the Hawkes case through the courts. This was the legal proceedings taken by Elder William T. Hawkes, president of the North London branch, to establish his exemption from military service,

on the ground that he was a minister of religion, and officer of a recognized religious denomination. This case was contested with the usual prejudice of anti-Mormons, but was finally adjudicated by the magistrates and Lord Chief Justice's Court in favor of Elder Hawkes and of the legal status of the Church in Great Britain.

The holiday issues, December 20 and 27, contained a variety of light matter in the form of poems and stories, translated and written by Elder Sjodahl, and thoughtful editorials on the Lives of Jesus our Savior and of Joseph Smith the Prophet.

In the eightieth volume, for the year 1918, "A soldier's Testimony," "Testimonies of Our Readers," were titles many times multiplied, as letters were received from soldier-saints at the front, recounting incidents of Divine protection; and from their kindred in all parts of the mission, telling of the manifestations of Providence, given them for guidance and comfort during the terrible ordeals brought to them by the awful carnage of the great world war.

Calling into the military service so many men and manufactories, had its effect upon our printing and publishing establishment. It became impossible to get materials of the pre-war quality, and paper and ink of a poorer grade had to be used. All the hands in the mechanical department were taken away to France, or in nearby home service. Mr. Foggo, the foreman, over military age, still could give us only part time, and the burden of the printing office fell mostly upon him. Editor Sjodahl fortunately was a practical typographer and helped to set type. Elder George F. Richards, Jr., went to the printing press and learned to run it, in the absence of Elder Mercer, the pressman, gone to France. The withdrawal of the missionaries continuing, left the office without its tranportation agent, and his duties were added to those of the mission secretary, and Elder Cottam performed both. In spite of all these and other drawbacks the *Star* was issued regularly, with continuous and most arduous labor, and progress was made in setting up and printing "A Commentary on the Doctrine and Covenants," a work of a thousand pages; also as many tracts as it was possible, in this crippled condition, for the office to print, were supplied the conferences for distribution, mostly by the lady missionaries.

Throughout this volume Dr. Talmage's syndicate articles appeared quite regularly, in many issues. Colonel Bryce-Thomas was a frequent contributor. The editorials upon subjects pertinent to the great questions of the war; to the welfare of the mission; explanatory and instructive upon the doctrines of the Church; to the review of adverse criticism and vigorous reply to defamatory matter appearing in the puplic press, received the intelligent thought and careful preparation, for which the ripe scholarship and trained literary experience of Elder Sjodahl so well qualified him to supply.

The January 31st, 1918, issue contained information of the death of Elder Hyrum M. Smith on the 25th. In the following number the editorial briefly reviewed his life and labors, especially in the European mission, of which he was so recently president. A full account of his funeral appeared March 7th, 1918, and several very feeling and beautiful tributes to his character were sent in for publication by elders and saints who knew and loved him. A card, expressing her appreciation of these and of many letters of sympathy sent her by the saints, signed by Sister Ida B. Smith, was published April 11th. Her own death on September 24th and a fine editorial appreciation was recorded October 31st.

The New Year's greeting of the First Presidency reprinted from the *Deseret News*, is introduced with the following:

[The Christmas Message of the First Presidency comes to the *Star* somewhat later this year than usually, but we feel assured that it will be read with no less interest. It is a splendid, faith-promoting address.—Ed].

The appointment of Elder Richard R. Lyman to fill the vacancy in the quorum of the Twelve Apostles was published May 30th, 1920, with biographical sketch copied from the *Deseret News*. In the issue September 5th, appears the full dedicatory service of the Hyrum Smith monument held in the Salt Lake City cemetery, on June 27th, 1918, the anniversary of the martyrdom of his brother Joseph and himself in Carthage jail. The death of Bishop O. P. Miller, counselor to Presiding Bishop C. W. Nibley, on July 7th, was printed in this issue. In it there also appeared an appreciative account of a brief and unexpected call at the *Star* office of Elder B. H. Roberts, Chaplain and Brigadier-General Richard W. Young, Commander of the Utah and other troops in France. The editorial October 30th, treats of the tragic death of Czar Nicholas of Russia, on July 16th, and its consequences in the end of the rule of the Imperial house of Romanoff. The appointment of Bishop John Wells on July 18th, 1918, as counselor to Presiding Bishop Nibley, is published, with an interesting sketch of his life October 21st.

The editorial space November 21st, 1918, contains the following, signed by President Richards:

With the signing of the armistice, November 11th, the most destructive and bloody war that was ever waged was brought to an end. In the conflict, many of the saints gave their lives and others were wounded and maimed. Our sympathy goes out to those who have lost their loved ones and to the injured and crippled, and we sincerely trust that the successful termination of the war and the liberty and peace which shall follow will help to assuage the grief and heal the wounds inflicted. May the peace of the Eternal One rest upon all, and may they be drawn unto Him in love unto salvation!

This is followed by a "Brief review and a Lesson," in which

Elder Sjodahl relates the origin and progress of the war now concluded. The death of President Joseph F. Smith November 19th, 1918, is recorded in the issue, November 28th, with a following biography and tribute to his life and character. December 5th the announcement of Elder Heber J. Grant's succession to the presidency of the Church is editorially reported and commented upon The funeral services of President Joseph F. Smith, copied from the *Deseret News*, appear in January 2nd, 1919, issue. The services were at the grave. The *Deseret News* said: "All Utah and the intermountain region, without regard to creed or station, paused in reverential silence during the noon hour to-day (November 22nd, 1918) while the mortal tabernacle of the late President was consigned to the tomb." The leading article of the new volume is an account of the reorganization of the First Presidency, with biographical sketches of Presidents Grant, Lund, and Penrose. A very interesting discourse, by President Anthon H. Lund, was printed in the January 23rd, 1919, issue, in which the remarkable growth and prosperity of the Church is reviewed. In the same number the statistical report of the British mission for the year 1918, shows that there were only 37 missionaries, but that the membership was 8,233, with 248 baptized. The activity of the lady missionaries is disclosed in the fact that there were 885,833 tracts distributed, and 274,512 calls made while tracting, the greater part of which labor was done by them. The Relief Society report shows that there were 46 societies, with 766 members; that they held 1,426 meetings, and had paid 1,216 special visits to the sick, besides the regular visits to the branches numbering 2,229.

The death of Elder H. K. Danielsen, president of the Irish conference, at Belfast, on the 8th of March, 1919, was chronicled in the March 20th number. The arrival of Elder Junius F. Wells to succeed Elder Sjodahl in the editorial work of the *Star* is published April 10th. He was accompanied by Sisters George F. Richards and Anna O. McKay, who came to join their husbands here. Elder Sjodahl remained a short while to complete the composition of his "Commentary," and sailed for home on the s.s. *Scandinavian*, May 10th, 1919.

President and Sister Richards started to Holland on May 8th, spending a few days waiting for their passports in London. This was the first opportunity, on account of the war, that had been afforded Elder Richards to visit the continent, and he made the most of it. They had a delightful time holding meetings in all the branches in Holland, and seeing the places of great historic interest. Upon the arrival of Elder George Albert Smith, June 25th, 1919, appointed to succeed him, as President of the European mission, President Richards issued his valedictory in the July 3rd, issue, and accompanied by Sister Richards, sailed for home per s.s. *Melita*, July 11th, 1919.

(TO BE CONTINUED.)

THURSDAY, NOVEMBER 4, 1920.

EDITORIAL:

IMPROVING CONDITIONS.

On returning from ten days in and about London, during which he attended the London and Bristol semi-annual conferences, President George Albert Smith commented very interestingly upon some signs of the times that are of especial interest to the saints of this mission. Speaking before the Liverpool branch he referred to the freedom we are at present enjoying from molestation by disorderly persons at our meetings, and from the more pernicious assaults of the sensational press. He said that the willingness of certain reputable newspapers and periodicals to print fair descriptive and historical articles about our people was an agreeable change, and that he appreciated the successful efforts of certain well-informed writers, not of our people, to secure the publication of such matter. He mentioned one gentleman in London, who is doing the cause of truth a real service in this respect; and who has himself, together with members of his family, become quite interested investigators of our doctrines. He also spoke of the friendliness of a member of Parliament, with whom he visited the Houses of Parliament and afterwards spent an evening with his family at home. These people, having been to Utah, were most outspoken in their praise and approval of the Mormon community, and laughed to scorn the sensational trash furnished by hireling scribes, whose ignorance was only exceeded by their mendacity. He referred to the recent incident reported in the metropolitan newspapers as follows, and observed that generally, when we could get a fair hearing before the English magistrates, we found all the protection that we needed:

William M'Rae, a silver badge man, living at Florence Road, Finsbury Park appeared to a summons charging him with assaulting Harvey D. Hansen, a minister of the Mormon Church, of High Road, Tottenham. September 26th, 1920. Mr. Graham Mould said that on the date mentioned his client was conducting an open-air religious meeting at Finsbury Park, when someone in the crowd asked a question with reference to a letter which had appeared in a newspaper, and said to be from a Mormon. After the meeting was over Mr. Hansen was struck by the defendant. There was no provocation. If the defendant would apologize the complainant would be satisfied.

The defendant said he was carried away, and lost his temper. He was now very sorry, and if Mr. Hansen was in court he would apologize.

Mr. Clarke Hall said the case had been met properly on both sides.

So long as the complainant and his friends did not teach anything against the laws of the country they were entitled to protection. The defendant would be bound over to keep the peace.

The defendant then saluted the complainant.

The London open-air meetings have not since been disturbed and upwards of a thousand people sometimes are assembled and listen in perfect order to the elders. Among the young men, of whom about a dozen had raised most of the disturbances in the earlier part of the season, one of the foremost had not only changed from his antagonism to friendliness, but had quite recently completed his investigations and, in a thoroughly humble, contrite spirit had come forward and been baptized; and is now an earnest attendant of meetings and distributor of tracts. His father and mother recently attended a meeting and remained to inquire of the elders what they had done to bring about the great change in their boy's life; for they had never seen him so happy, energetic and capable as since he had joined the Church. Two or three of his associates have also become investigators. This is a sign of good progress through our out-door preaching, and shows that the Lord is blessing and rewarding His servants who engage in it, where there is a favorable opportunity. That these are multiplying and attracting the attention of a good many people, is evident from reports coming in from many branches. The regular priesthood and public meetings are also showing an increased interest and attention; the tithing and offerings of the people generally give abundant evidence of their living, genuine faith; and it is observed that baptisms are increasing. The way now being open, elders from Zion are coming into the mission here and upon the continent gradually, and will yet be found laboring among the nations as heretofore, in such numbers as may be required to sustain and build up the missions. There are many thousands of our fellowmen who would gladly receive them and accept their message of life and salvation if they could only have the truth explained to them. There is a friendly and tolerant disposition shown us by men of intelligence in public office, wherever we go and, President Smith said, "I am treated with courtesy and respect by such men continually. The American Embassy and Consulate officials in the cities that I have visited have been uniformly most courteous, and often manifest a real interest in the Latter-day Saints and the work they are doing. It was a pleasure to meet the United States consul at Birmingham recently and listen to his expressions of the interest and goodwill, which he has entertained for several years towards our people, owing to impressions made upon him by President Heber J. Grant, when they happened to be voyaging across the Pacific Ocean together, going to Japan, about twenty years ago."

All these are signs of reviving, increasing interest in the labors and opportunities of the mission. It is for elders and saints

to be faithful and attentive to their duties, trusting in the Lord. This is God's work and He is taking care of it. We have reason to feel encouraged and to be happy in the privilege of assisting to bring about his purposes among his children.

J. F. W.

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol semi-annual conference convened Sunday, October 24th, 1920, at Cardiff, Wales. There were in attendance Elder George Albert Smith, President of the European Mission; President James Gunn McKay, Anna O. McKay (clerk), Elders Fred R. Morgan and Harvey D. Hansen, and Ralph J. Pugh, president of the Hammersmith branch, London.

Four sessions were held; Sunday-school, sacrament, priesthood and lady missionary, and the evening public session.

The branch presidents reported favorably concerning the condition of their respective branches.

A good attendance, including several investigators, greatly appreciated the conference and the honor of having President Smith with them. The spirit of the meetings was splendid, and the discourses of the day were inspirational and faith-promoting. The prominent theme was the testimony of the restoration of the gospel, and of the divine mission of the Prophet Joseph Smith. The Pontypool Sunday-school recited most excellently, "The Vision," written by Evan Stephens, and they were proud of the fact that Professor Stephens' birth-place is in the Pontypool branch.

On account of the threatened railway strike, Brother Ralph J. Pugh very kindly motored President George Albert Smith and President McKay and wife to Cardiff—his kindness and the trip were very much appreciated.

THE TONGUE AN UNRULY MEMBER.

"FOR in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. * * *

"And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind;

"But the tongue can no man tame; it is an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3: 2, 6-11.)

When a very disconcerting and trying situation has arisen and

nearly everything has gone wrong, then of all times, all the faculties should be at their very best. Perfect poise and a clear mind are required to meet the emergency. Should anger and cursing result, just the opposite condition is produced and the individual completely disarms himself. A definite poison is produced by the system and is discharged into the blood. He cannot see or think clearly. His faculties are thrown into anarchy and confusion. He is overcome by a condition of temporary insanity. An uncontrolled vicious tongue usually results. It is thought by some that to be forceful in speech, one must be profane. Vulgar people of limited vocabulary attempt to be forceful by using profanity, but succeed only in disgusting decent people. Truly forceful speakers are clear thinkers, zealous and sincere, and they have enough words at their command to express accurately all of the nice shades of feeling that they want to convey. Their words and expressions are forceful and also elegant.

Because people are so interesting and significant, they are usually the main subjects of conversation. Detectives, moneylenders, and employers of men need the power of discernment, because their business depends on a cold, unfeeling accuracy in judging human beings, from an impartial consideration of their weakness and their strength. In general conversation, however, harsh, destructive criticism is quite unnecessary. In fact, the kind word and speaking of all the best we can is very much to be preferred.

Slanderous gossip is not fair to the one being talked about. Courts provide that a man may know exactly of what he is accused. They give him a chance to defend himself, take note of his motives and weigh heavily the extenuating circumstances. The object of slanderous gossip is unjustly denied this self-defense. Furthermore, it is very likely that what is being related is badly distorted, inaccurate, and in many cases largely false. It takes well-trained scientific minds to observe accurately and record events truthfully. Newspaper reports, made by men whose profession it is to get the truth to the public, are nevertheless frequently badly garbled. Gossip that has passed through a half dozen or more idle, frivolous brains can therefore hardly be expected to be reliable. Slanderous gossip weakens the ties of friendship of all the parties because those present may expect the same vilification when they are not present, and harsh feelings are usually engendered in the one abused. In addition to being largely false, unjust, and unkind to the one libeled or maligned, slanderous gossip has a bad influence on the parties to the conversation. This is particularly so if it is spicy and salacious. The recital is a dramatic rehearsal of the event by the soul of the speaker, and has a lasting effect indelibly stamped on the souls of those who think it through. This type of conversation, as well as the smutty story, cannot be defended on the score of

haste and anger, or strife or even hate. "For wheresoever the carcass is, there will the eagles be gathered together." It is largely a matter of taste.

The scriptures say, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." The same thought was expressed by Buddha thus: "A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle spoils not the heaven, but comes back and defiles his own person. The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it." Men of refinement who, through the cultivation of an even disposition, are slow to anger and quick to forgive, and who are generous in their opinions of others, and take delight in the success and prosperity of their associates because they love them, do not have unruly tongues and are seldom guilty of slanderous gossip.

Logan. DR. FRANK L. WEST.

TRICKS OF MEMORY.

MEMORY is a faculty that can be improved by cultivation; and, above all, by forcing the attention. When people excuse themselves for forgetfulness by saying, "I have such a bad memory," in nine cases out of ten they mean, "I am so careless, so inattentive." With a mind half asleep, thoughts vague, wandering, dreaming, their attention floating everywhere like a leaf on a stream, not anchored, not concentrated, they hear what is said to them in a wooly, muffled kind of way, as one sees objects through a veil. Nothing makes a sharp impression, simply because they are inattentive, and do not give their minds to the subject on hand; hence they forget all they are told, and when children are reminded, plead their bad memory as an excuse for their wandering thoughts. Taken early, this kind of thing may be educated out of a person, but if the habit of inattention is suffered to take root, no after efforts will be of much avail, for the will weakens as the habits strengthen, and there is besides, the accumulated force that belongs to continuance to be overcome. Hence the absolute necessity of gently correcting and sweeping out of a young mind this fatal habit of inattention, and thus improving that much maligned memory which is not really in fault.

This, however, does not touch the misfortune of a bad memory when a real defect of the brain, and not only the consequence of a remediable cause. Bad memory comes from two things, either grave preoccupation—the place already filled and taken by reason of much thought, or from the natural failing of old age. A man who has the minute details of experiments, say, to think and calculate, can scarcely be expected to remember the name of the

cook that was sent away last year. He has heard it twenty times, and oftener, but, inattentive from other causes than those who make our dreamy boy, our vague and wandering girl, oblivious of all that they should remember, he has forgotten it as if it had never been, and no efforts can recall it. In like manner the memory wears out with age, and one of the first symptoms of that sad "fall of the leaf," which is so soon to leave us first bare and then dead, is in the difficulty which we have in remembering faces, facts, dates, and names, save such as belonged to early youth, these are clamped fast on to our memory; but the later events hang loose, and drift away altogether. Some people have been known even to forget their own names, and have a total forgetfulness for the moment, of the name and style of the dearest and most intimate friends they possess. The consequence of this fact has been that more than once an introduction sought to be made between strangers and friends has been nothing more than an unintelligible muttering, so far as the last are concerned. The stranger's name was remembered with precision, but the friends vanished into space, and remained there.

Again, too, short-sightedness generally includes a bad memory for faces, if not for facts. The cloudy obscurity of vision which gives outlines and general appearance rather than details, runs all faces, all people into types, instead of keeping them distinct as individuals, by which the memory gets bewildered with those tormenting fallacies, "false likenesses," only too well known to short-sighted people, so that they are never quite sure of themselves, and do not know if this person is he to whom they were introduced last night, or what names belong to the faces which they do remember. Between thinking that they ought to be known to people whom they never saw in their lives before and forgetting those whom they ought to remember, the lives of the short-sighted are weighted with a heavier burden than belongs to most, and, however disagreeable to others may be their forgetfulness, they are more deserving of pity than censure. And if to the physical defect of eyesight is added much intercourse with the world and a crowd of acquaintances, met at intervals, we come to the last degree of this kind of discomfort, and the ultimate misery to which want of memory for faces can bring the poor sufferer from this defect.

All great people have had good memories. It seems, indeed, as if this were one of the essential conditions for success. A good memory utilizes all that is learned; it is the true cumulative faculty by which days add treasure to treasure, solidly built up in the mind—not like those shifting sand-heaps of acquirement, when the memory is bad, which are dispersed as soon as gathered. Great intellect joined to a bad memory is like a lame giant. The strength is there, but the ability to use it nowhere! Every day begins, as it were, a new mental era in the life of such a one. He

forgets much of the good got by him in the time that has gone, and though he brings glorious faculties to the study of the subject undertaken at the moment, he does not bring the full experience of that which he has already gained before—the full value of that which he has already learned. Hence no one with a treacherous memory can ever hope to become absolutely successful, and all those who have been world-famous have had faithful and tenacious memories, quick, serviceable, and trustworthy.

The royal memory is a proverb, but it embodies a truth greater than its apparent flunkyism, in the fact that a good memory is in its essence royal and noble and kingly, and the first rate men who have had good memories—supremely good—can be counted up by the scores. Learning by heart is a good method for improving the memory, especially learning by heart poetry and "pieces." Many technical systems, too, have been advanced by which the memory may be assisted by mental corks and buoys, mounted on stilts and fastened firmly to central nails. One instance of this the writer remembers—and only one—out of the set of lectures given by an inventor of a certain system of artificial memory. It is the date of Henry IV. "See," said the lecturer, "I take four eggs and place one in each corner of this muff. The eggs will remind you of a hen, and "Hen" is the first syllable of Henry. The four eggs will tell you that this hen is Henry IV. By figures the muff spells '1366,' 'n' being the thirteenth letter in the alphabet—eliminate the 'n'—'f' being the sixth. Thus to remember the date of Henry IV., put four eggs into four corners of a muff." But whether the muff meant the birth, accession, or death of this king of four eggs is a fact that, not being bouyed up by any such artificial cork, is now forgotten, and has to be verified only by reference to history. But the best way for a person possessing a bad memory to avoid the inconveniences resulting, is to make careful notes of all that is necessary to remember, and to organize his life and doings with extreme punctuality and method.

HENRY G. FOX.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Glasgow, October 27th, 1920, President William Easton officiating. President James L. Graham gave an excellent talk on baptism. Two were baptized and confirmed. Elder John A. Donaldson spoke on the duties of a Latter-day Saint. About thirty were in attendance.

Re-organized.—Monday, October 11th, 1920, the North London Relief Society was organized. There were present President James Gunn McKay, Anna O. McKay, Elder George H. Hansen

and President William T. Hawkes. After instructions on Church order, the duties of officers and the mission of the Relief Society, the following officers were sustained and set apart: May S. Stray, president; Celia F. Barnes and Louisa F. Poole, counselors; Dorothy M. Lovelace, secretary, and Bessie Shindler, treasurer.

Branch Conferences.—On October 26th, 1920, one of the best prepared and beautifully rendered programs that has been witnessed in the Newcastle conference for a long time was given at Middlesborough. The meetings were attended by thirty-six members and President David E. Randall and Elders Osmond C. Crowther, William Derbyshire and Brother William Bousfield gave some very good, inspired doctrinal sermons, which have given the saints a new determination to come out to their meetings and strive to spread the gospel.

Interesting Open-air Meeting.—On October 19th, 1920, Elder W. O. Woodruff was in Preston and called on the police officials for permission to hold a public meeting on the market place, where the gospel was first proclaimed in England. The Superintendent of police, Chief Clerk and others were very courteous in their treatment, and were quite interested to hear of the part their town has taken in Mormon history. Permission to hold a short meeting was granted and a large number of people assembled on the spot where the old monument stood, from which Elder Heber C. Kimball and others preached the first outdoor sermons in England. The crowd listened attentively to the history and doctrine of the Church of Jesus Christ as it has been restored. This was Elder Woodruffs' first experience, in holding an open-air meeting without the presence of another member of the Church. The police had been of the opinion that a meeting at this time might result in disorder; but the spirit of the Lord was there and not a soul made a remark while the service lasted. Two young sailors kindly assisted by passing out tracts, and after the meeting the people eagerly bought all the available pamphlets.

Harvest Festival.—Sunday, October 17th, 1920, the Handsworth branch, with the aid of members from the Saltley branch, held a successful harvest festival. The splendid chapel was profusely decorated with autumn flowers and decorative plants, while across the front, from the floor to the top of the stand, were graded stands laden with beautiful specimens of vegetables, fruit, bread, grain, etc. Three sessions were held, presided over by President Charles W. Hatch. The Sunday-school, which follows the outlines as given in the *Juvenile Instructor*, held a regular session, conducted by Superintendent Charles Collins. Elder Junius F. Wells highly entertained and instructed the children and adults, in giving incidents of his early childhood and of his travels.

The speakers of the afternoon were Brother Fred. Preator of the Sparkbrook branch, who spoke on faith as the power of all creation, and President C. W. Hatch, who stated that the result of obedience to God's laws is to know Him, which is life eternal. Elder Wells also spoke. President John M. Joseph conducted the services. Solos were sung by Charles C. Edwards and Elias Collins. At the evening session Sister Caroline J. Hatch said she had enjoyed the spirit that thanksgiving time brings. As we gaze on the earthly bounties which God has created for our bodily maintenance, and listen to the glorious truths of His divine plan for our salvation, the Spirit admonishes us to take heed and with understanding seek the higher eternal treasures. Elder Wells said the harvest display reminded him of the fairs in the early days in Utah. Described the cultivation of the desert, how it was converted into beautiful fruitful lands; how the pioneer built his home on his own city lot, his pasture land and farm land a short distance from the city. From the history of the pioneers he proved that to build a home is of greater value and more apt to produce riches than to seek for gold. Monday evening, October 18th, the produce was distributed among twenty-four families of the poor.

DIED.

RENNIE.—William Easton Rennie, October 8th, 1920, at Glasgow, Scotland. A very valiant worker, whose great assistance will be very much missed in the Glasgow branch.

PULLEN.—Thomas Pullen. Born February 9th, 1879, at Rochdale. Baptized August 26th, 1911, by Elder Thomas Anderson. Ordained a priest June 1st, 1913, by Elder James D. Davis. Died August 8th, 1920, at Rochdale.

LEE.—Hannah Lee, on October 21st, 1920, at Barnsley, Sheffield conference. She was born at Higham, April 18th, 1857, and was baptized October 21st, 1899. Sister Lee lived and died a faithful Latter-day Saint.

BRACKEN.—October 5th, 1920, Alice Bracken of the Blackburn branch, died after an illness of only a few days. She was a stannch friend to the elders, and left a wonderful testimony to the truth of the gospel. She was born March 5th, 1836, at Clitheroe, Lancashire.

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